THE PACIFIC

A religious and family paper

Volume LIII. SAN FRANCISCO, MARCH 5, 1903 Number 10.

Pacific Theo Sem
Reading Room

Drawing Water.

WE HAD drunk from founts of pleasure,
And his thirst returned again;
He had hewn out broken cisterns,
And behold! his work was vain.

And he said, "Life is a desert,
Hot, and measureless, and dry;
And God will not give me water,
Though I strive, and faint, and die."

Then he heard a voice make answer,
"Rise and roll the stone away;
Sweet and precious springs lie hidden
In thy pathway every day."

And he said, his heart was sinful,
Very sinful was his speech:
"All the cooling wells I thirst for
Are too deep for me to reach."

But the voice cried, "Hope and labor;
Doubt and idleness is death;
Shape a clear and goodly vessel,
With the patient hands of faith."

So he wrought and shaped the vessel,
Looked, and lo! a well was there;
And he drew up living water,
With a golden chain of prayer.

Phoebe Cary.

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I believe that the reason for the standard of Christian life being so low is that we are living on stale manna. You know what I mean by that. So many people are living on their past experience—thinking of the grand times they had twenty years ago, perhaps, when they were converted. It is a sure sign that we are out of communion with God if we are talking more of the joy and peace and power we had in the past than of what we have today. We must "grow in grace"—D. L. Moody.

A single evil action may leave a slimy trail over the whole life.

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Never get discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George McDonald.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 5, 1903

Salute Thyself.

By all means use sometimes to be alone.
Salute thyself: see what thy soul doth wear.
Dare to look into thy chest, for 'tis thine own,
And tumble up and down what thou find'st there.
Who cannot rest till he good fellows find,
He breaks up house, turns out of doors his mind.

Herbert.

A GENERATION "IN TRANSITU.'

For as many of the earth's inhabitants, nations or individuals, as are not sunk in hopeless stagnation, the present age is an age of transition. Our generation is on the way to something, but it has not yet arrived. The same might have been said of every other generation, but with a difference; and the difference, so far as regards this generation, is that we have had more than the usual amount of new material to assimilate, and therefore greater occasion for a mental readjustment. Science has inundated us with new discoveries and new hypothesis; archeology has nearly buried us in the debris of its excavations; psychology has had its metamorphosis; economics, sociology, comparative religion, and the rest, have invaded our thought-world and caused a great upheaval there; a demand is made for "reconstruction" in scientific theories, in pedagogical method, in theological formulae, and the demand is accompanied sometimes by predictive utterances which seem to imply that very little of the mental and spiritual furniture that we have inherited from our fathers or acquired for ourselves, will be fit to keep house with in that glorious time when the perfect philosophy and the final science shall have created their new heavens and new earth.

As matter of course, therefore, it is an age of unrest, of intellectual and spiritual travail. It could not be otherwise. Let us waste no time in idle regrets: this is the price that progress must pay for its right of way. "Better fifty years of Europe than a cycle of Cathay," because, though the one may be longer, the other is richer in heart throbs, blest with ampler visions of the glory and destiny of humanity, and of the power and grace of God, and filled with grander achievements, profounder satisfactions, and more enduring peace; and all because they are years of "Sturm und Drang," of intellectual combat, and deep soul-searching.

We may be in the thick of the fight and yet be calm; we may march with the swift-footed and not lose our way. A kindly light leads our generation on. It is a divine mandate that causes the old order to change and give place to the new, and

"Thus God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Solemn duties rest on those who live in an age such as this: the duty of optimism, refusing to show the white feather in presence of never so wild a spirit of inquiry; the duty of candor, giving respectful hearing to new opinions and weighing the facts and arguments advanced in support of them; the duty of discrimination, not confounding truth with theory, nor falling back upon the easy but fatal syllogism, "If this theory be true, the Bible is not the Word of God;" the duty of loyalty to the past and to God's way with men in the past—the duty, that is, first, of insisting that old views shall have fair play, and that the only fair way of casting them out is by "the expulsive power" of a better attested or better reasoned view; and second, of recognizing the value which the old view, though now discarded, had for the age that once deemed it true, for we are here dealing not merely with human opinions, but with the divine method in pedagogy; the duty moreover, of adjusting ourselves and of helping others to aqjust themeslves, to such conclusions as have passed successfully the crucial stages of investigation and sifting; and finally the duty of co-ordinating as far as possible old truth and new truth in the unity and symmetry of a living organism.

And when all is done, when our generation, now "in transitu," reaches camp, it will find in the ashes of old camp-fires the evidence that former generations once lodged there too; it will erect its altars and build its homes where homes and altars stood before; and when it breaks camp and takes up its march again, it will follow humbly and devoutly in the path where footprints are visible, joining itself to the innumerable company, with God leading the way.

The First Congregational church of Salt Lake City has called the Rev. E. I. Goshen of Ogden to succeed the Rev. C. T. Brown, who goes to San Diego.

CHURCH FEDERATION.

The New York City Federation of Churches has accomplished something practical beyond the ordinary. The researches of the Federation made it evident that an Episcopal church was needed at a certain place in the city. A New Yorker who was interested in the report knew of a man in Boston who had control of a fund for founding churches. Both the man and the fund were of a denomination other than Episcopal; but a statement of the need secured the money, and by means of it the Church of the Archangel was established in a needy part of the city of New York. The Federation work has resulted also in the last few years in the reporting to the different Protestant churches of that city of twenty thousand families with no church affiliations, and only one church has found the visiting of the families assigned to it disappointing. The federation work in New York has reached a permanent stage, and the first pledges have been made toward an endowment fund of a half million dollars. And soon from some church door to every home in Greater New York there will be a bridge of approach, the churches working no longer in competition, but in co-operation. "In good Christian fellowship," says the Brooklyn Eagle, "one church will hunt out members for all the others as well as for itself, and shoulder to shoulder the churches of each district will guard their district, better it, help it civically. All this not a theory or a plan waiting to be worked out. It is actually being done in three great tenement districts of New York, to be developed more thoroughly as time goes on; yet on a practical and effective basis today." Two hundred and two churches are now co-operating and with results so excellent that the plan is certain to spread throughout the whole country. Chicago has taken steps toward such a work, and so have some smaller cities in different parts of the country. We believe that Berkeley has the only federation in California, but their organization in many places will not be delayed very long, for the success in New York and elsewhere is sure to commend the federation to all thoughtful persons. The federation has been described as a church-clearing house, wherein their relations one with another and the work of covering their wide and difficult fields are so directed as to be made really effective at a small cost to each. There is one thing above all others which we hope to see accomplished by church federations, and that is the problem of new church organizations so solved that the church which is needed in a given locality, which can best meet the needs of the locality, will be established there; and, when established, allowed to have the field. This crowding in of churches where they are not needed is one of the greatest evils with which the cause of Christianity has to contend today. If the church is to leaven the world, there must be less competition, more co-operation.

The corrupt man cannot be courageous.

Heaven does not wait for earth's applause.

The Religious World.

For several years the Methodist Book Concern in Cincinnati has transacted more business than the one in New York. For the four years ending in 1900 the business of the former amounted to $4,143,000; that of the latter to $3,714,900. There is a proposition now to consolidate the two in some small place close to Chicago. Westward the course of empire takes its way. There is a probability also that the churches will be asked to make other provision for their aged and worn-out ministers so that the Book Concern may devote itself wholly to the publication and circulation of religious literature at so low a price as to bring it more generally into the homes of the people.

The Presbyterian Board of Home Missions is about to undertake a much-needed work. It is a campaign among the churches in some of the central states with the special intent of setting into operation such forces as will bring workingmen more into touch with the churches. This is to be conducted by the Rev. Charles Stelzle, pastor of Markham Memorial church, St. Louis, who has shown considerable ability in interesting workingmen in the church, both in St. Louis and in New York. It was said recently by one of the police officials in St. Louis that his church in one of the poorer sections in that city was worth more as a restraining influence than a hundred policemen. It is said that Mr. Stelzle will begin this work in April and will prosecute it for six months by conference with pastors and churches, by a study of conditions and needs, and then by the suggestion and practice of such methods as may seem to be indicated to accomplish the desired result. Mr. Stelzle is a graduate of the Moody Bible Institute.

All the world knows that the church in which President Roosevelt has worshipped since he went to Washington is one of the humblest in the capital city. The building has a seating capacity of less than two hundred. Soon, however, it will be replaced by one much more commodious. The movement for the new edifice began before Mr. Roosevelt was a worshipper there, but his attendance of course accelerated it. Some time next month a building which will cost about $45,000 when completed will be dedicated. A Washington correspondent writes: "The new edifice will contain a feature entirely new in church construction, in that the decorations on the face of the structure will tell the history of the Protestant Reformation of the sixteenth century. On either side of the central entrance doors are shields of Zurich and Geneva, the places in which Ulrich Zwingli, the first proclaimer of the reform in Switzerland, and John Calvin, the master mind of the same reformation, prosecuted their labors. In the gable at the top is the shield of Frederick the Third, the patron under whose auspices the Heidelberg catechism was prepared. It is represented as supported by a female figure, symbolizing the fact that in the beginning of the denomination's work in America it was supported by the Classes of Amsterdam of the Reformed church in Holland. The two supports of the labial molding are heads of the Swiss knight and the Swiss burgher, from which the German Reformed church sprang, and in the tympanum of the two side entrances is a representation of a lily growing under thorns, to represent the martyr character of the reform party in the Protestant Reformation of the sixteenth century. This symbol has been used in all the Reformed churches to commemorate the fact of the martyr character and the sufferings endured

by the Reformed churches in their beginnings, and to express the confidence of the denominations in the triumph of God's truth and life in spite of inimical environment and painful oppression.

Chaplain Stubbs of the Seamen's Bethel at Tacoma, reports the most successful year in the history of work among the seamen at that port. Special credit is given to the societies among the young people in the Presbyterian, Congregational, Baptist and Methodist churches. The practical interest of the Tacoma churches in the men of the sea, the chaplain says was never so general and enthusiastic as it is at present, not only in holding strictly religious services, but in ministering to the social needs of the mariners who come thither from all parts of the world. In his recent report Mr. Stubbs states that the first cargo of wheat for Europe left Tacoma sixteen years ago, and that now the exports amount to more than twenty-three million dollars; and he asks whether the people ought not to contribute, not as charity, but as something really owed, an amount sufficient for a larger and more complete service among these men of the sea.

Rev. D. W. Cram, pastor of the Christian Endeavor church at Valdez, Alaska, who has been in the East for several weeks, is now returning to Alaska. Mr. Cram says: "Valdez is the most northerly port in America that is open all the year around. Valuable discoveries both in gold and copper, have been made near by. There are copper mines about 150 miles away and a railroad is soon to be built into these mines, so that the ore can be brought to the tide water. The recent discoveries of placer gold on the Nizina river and the headwaters of the Tanana, are causing hundreds and thousands of young men to go to Valdez at the present time. Every boat is loaded with freight and passengers. These new discoveries, with the building of the railroad, will make Valdez the most permanent point in the North. Christian work began in Veldez early in the year of '98, when the first prospectors landed there, hoping to gain an entrance into the interior. The young men organized a Christian Endeavor Society and carried on institutional church work. A reading room, open night and day, afforded a place where men coudl spend their spare time. Two years later Mr. Cram went to the field. A church was organized and to the reading room a library was added. The work has been successful and commands the hearty support of the community. It is largely a practical work for young men. Mr. Cram says there is urgent demand for more of such work in the North. There are many towns with 50 to 100 men where there is no Protestant church or mission.

Mr. Myron Peck, a son of Dr. and Mrs. A. P. Peck, writes as follows from the College at Tai Yuan Fu, at the capital of Shansi, China, where he is one of the professors: "The governor has set a new precedent by coming to the University twice on horseback, attended by only a dozen or so men. We are very glad of it, as it makes it proper for us to ride, which we were doing anyway, and also shows his progressive spirit. He visited the University yesterday, presented the prizes for the last month, and gave a most remarkable address to the students. He insisted strongly on the need of Western education in China, and on the necessity of its being thorough, and not a mere learning of formulas. He said that the great fault of the students was that they wanted to learn things which they could go out and use the next day, and that was useless; a man who merely knew how to do a thing without understanding the meaning of what he did, was of little use. He also said, in effect: If you come to me and ask me about chemistry, I would 'have no face;' if you should ask me about mathematics, my knowledge does not amount to anything, in comparison with yours. You are the men who will know how to accomplish things; we officials are helpless and must act through you. How is that for a Han-lin and for a governor, who came here with an anti-foreign reputation? He also said that he wanted them to provide themselves with uniform jackets and trousers for atheletic exercises, and insisted on its value, saying that it was not a new thing, but was recognized in the classics. It was a long and really eloquent speech, and most strongly favorable to us."

The Bystander.

The Meeting of the Church Extension Society.

The annual meeting of the Society was held in the Plymouth on Thursday of last week. In addition to the evening service there was a well-attended meeting in the afternoon, at which addresses were made on phases of the spiritual life of the churches. Rev. J. K. Harrison presided. Dr. Frear conducted a devotional service, which was followed by an address by Rev. C. H. Stevens, who told of some reasons for gratitude—the year's retrospect.

Rev. W.H. Scudder spoke on "The Present Outlook for Larger Spiritual Realizations." He emphasized the inadequacy of present methods to produce spiritual results, and declared that the average Christian man was indifferent to the authority of the Bible, and the value of the atonement and prayer. He concluded with a discussion of the changed conditions and the adjustment of the church to the same.

Rev. J. A. Hollars, of Bethlehem church, spoke on the needs of the ministry, emphasizing the need of equipment, enthusiasm, doctrine preaching and a willingness to take small fields.

In his address on the needs of the people, Rev. R. C. Brooks of Pilgrim church, East Oakland, touched on the necessity of wise pastoral leadership, a knowledge of the real content of the Bible and a higher conception of the distinctive Christian character.

Several laymen took part in the discussion.

The meeting downstairs was, however, of more than ordinary interest and importance. The report of the treasurer showed an indebtedness and the address of the secretary, Mr. C. Z. Merritt, revealed a plan formulated by a majority of the Board of Directors to divide the Society after the manner of the Bay Association. Many of the delegates were not prepared for such a proposition, which met with considerable opposition at first from the San Francisco delegates. It would have been wiser to have informed the delegates of the proposed action in order to prepare them for the emergency of what appeared to be a snap judgment. It was also disclosed that the Directors themselves were not unanimous on the subject of division. It was argued that the difficulties of securing a quorum of the Directors and of properly understanding the peculiar needs of either side of the Bay were such as to make it necessary to separate. After a long discussion and a solid Oakland vote in favor of division, the motion was carried.

It is to be hoped that the new Boards will consider

the Church Extension Society of sufficient importance to give its business details all the time they require. Gradually the Bay that sweeps between the east and west sides of our local Congregationalism is symbolizing a real line of cleavage in our local work. With a new and enlarged Board of Directors for San Francisco, it is hoped that all our churches may be induced to contribute to the church extension work, and that there will be cultivated a new *esprit de corps*.

Such a discussion certainly quickens our denominational pulse and reveals our shortcomings as a church. Let us hope great good may result.

Our Local Work.

As a matter of fact our Congregational work, judged by the report of the Church Extension Society, is not prosperous.

The report of the Treasurer showed receipts from about nine churches, and a deposit of $1,985.98. Among the liabilities is a note on San Francisco Bank for $1,700 endorsed by the Directors.

It is claimed that sufficient time cannot be given to the work of the Society, that the Oakland boat interferes with its management!

The church extension work is or is not worth while. If it is, it ought to be looked after like any other business; if it is not worth while, let it be dropped. The needs of a denomination are as vital as the needs of business. Doubtless there are disadvantages in meeting together, but business men find time to confer and other church bodies meet without difficulty. The weak point is not the Bay. It is not the Oakland ferry. It is in the independence and indifference of the churches. The report of the Church Extension Society shows no extension to speak of, only a holding of certain properties on borrowed funds.

No new work has been accomplished. Unless something is done speedily, San Francisco will grow away from Congregationalism. Only five churches in this city contributed to the church extension work last year and two of these paid rent and taxes. The First church and individuals made a splendid offering of $1,292.79. The others gave small sums, all of which do not make $1,500. Congregationalism is weak in and around San Francisco. It might as well be frankly confessed. Several churches might go out of existence and we would scarcely miss them. We have about 2,000 members in the city and these statistics might be considerably cut without doing violence to the truth. They might be cut down to a working half of that number. It is a question whether division at this time is the wisest policy. Time will tell. It may prove to be a helpful change.

Rev. H. H. Wikoff is the President of the Church Extension Society.

The New Organization.

The reorganized Church Extension Society was effected on Monday and new members were added and four delegates appointed to the annual meeting from the First, Plymouth, Third and Bethany churches

Mr. Wicoff was unanimously requested to remain as President. Plans will at once be made to increase the offerings of the churches, and in other ways increase the efficiency of the Society. There is a hearty feeling to combine in the extension of the work in San Francisco, and no doubt a new era will be inaugurated in church extension work in San Francisco.

Dr. Hillis and the Beecher Memorial.

Dr. Hillis begins a tour of the United States this week in the interest of the Beecher Memorial project, connected with Plymouth church, Brooklyn. He will spend three days in and around San Francisco—March 27, 28 and 29th.

It is probable that he will give a lecture on the life and work of Mr. Beecher in the First church on the evening of the 27th inst. Admission will be by ticket. The plan will be to arouse interest among the people in order to collect a large memorial fund. Already big sums have been contributed from different sections of the country and the world.

The visit of Dr. Hillis at this time will be quite independent of the Seattle Congress.

Acorns From Three Oaks.

Aloha.

A Sweet Funeral.

Our neighbor had recently come among us. A bright-eyed, modest, quiet little lady, she had with her husband and three children made a pleasant home at Cupertino, just beyond our Saratoga line. Friends in the Cupertino church and Lincoln Grange had welcomed her and she had made the welcome easy. It is a good part of life to make it easy for others to greet us kindly. Some who move out West make neighboring sadly difficult. The sister who has gone and all the family friends would shrink from public mention and public praise, but will not resent my gentle forget-me-nots, which I lay with sincere mourning amid the beautiful wreaths heaped up on the new-made grave.

I think there may be a lesson for our churches in the simple, hearty and helpful rites by which the Lincoln Grange supplemented the services of the Cupertino pastor yesterday. Indeed, with quiet and simple taste they conducted the service; but to him, our Brother C. D. Milliken, as chaplain, was given the longer and larger part of the service. It was a Christian service—Christian hymns, Christian Scripture, Christian address, Christian prayer. The unstudied, simple, hearty casting into the grave of a bunch of golden acacia by every member of the Grange; the filling of the tomb with flowers and blossom boughs was kindly and graceful. There was no dress parade about it. Yet it took a little off the edge of death. It spoke of resurrection. There was no dull, heavy thud of clods upon a resonant coffin box. The loving sympathetic movement by good neighbors added to the weight of the pastor's words and helped one of the chief mourners to say through her tears, "It was a sweet service, was it not?" If I were a young pastor I would study to make funerals interesting. I would not fight fraternal organizations, but I would not make it necessary to call them in simply that Christian services might be relieved of barrenness. At this sweet service, the King's Daughters covered the mound with wreaths and led beautifully up to the benediction in the words of Him who could divinely say, "I am the Resurrection and the Life." Good morning, my sunny-faced friend. You are not under the beautiful double madrone tree. You are one of the angel wardens in the Father's House, where my sweet babe has grown to be a fair maiden. If there be a wireless angelic telegraphy tell her she is not forgotten and that Santa Clara Valley does not wean our hearts from the Garden of God. We will not forget the children your pastor commended to our care. If your pastor remembers them, how much more the Savior!

A Receipt for a Baby.

It's a Turkish receipt. But it's not a face-lotion. Nor a prescription for a nursery. A real business receipt. A legal document with the stamp of a Pasha upon it. President Fuller told it yesterday to the children on the front seat, and my ears and pencil take a snap-shot of it before it gets crowded out.

Just before the massacre in Armenia, the pastor at Birijih, on the river Euphrates, was put in prison on a false charge. His timid wife's tears availed naught, but sly old Turks who could not cajole her into their harems, said she might live to be glad her husband was in prison. They knew the massacre was coming. God's Providence, in that case, wrought kindness for the lonely preacher and his tearful wife. He could not welcome the new-born babe, but the prison walls saved him from the mob. When the fury of the massacre was spent and grass had begun to grow over the graves of the two hundred slain at Anitab, the efforts of the English and American ministers at Constantinople secured the release of the innocent pastor.

The alarmed officials at Birijih had sent the two lady teachers, the mother and the baby, to Anitab for safe keeping. Thus it was the college president had to sign a receipt for them, fulfilling the statement of President Dwight, that college presidents have many things to do. President Fuller means to stay in America, and at Saratoga, where he has a new ranch home, after he shall have made one more journey to Turkey. I hope he may tell the young people who read the Pacific many stories. But I doubt if the experiences of a foot-hill ranch will ever be more novel than signing a receipt for a baby.

One and One-third.

That is what I meant to write as the price of a railroad trip from your town to Seattle and return. Whether my pencil blundered or the clicking linotype clipped out the "one" is not sure. From Portland to Seattle the Northern Pacific railroad will grant a one and one-third round trip fare. This on the certificate plan. The Southern Pacific railroad will grant the same rate to Portland for parties numbering fifteen or more. This may be an easy matter for friends at San Francisco and Oakland. Perhaps also in the vicinity of Sacramento. Take it up friends. Perhaps a more accommodating arrangement may be made. You shall know. Remember, good correspondents, that the S. P. R. R. officials are rushed by literal swarms of tourists. If you will read one and one-third where last week's acorn read one-third, you will understand the meaning of that statement.

So weighty a matter as going to a great Congress-Council is worth praying about. God's plans about it are more important than any railroad's. May the Master of assemblies guide it to His praise! May we meet Him there!

SHALL DRINKING BE MADE RESPECTABLE?

The brewers and distillers of the country are going to see if the stigma that has long marked their trade can be removed. They propose to remove it themselves. They propose to do it by a very simple measure. Their plan is simply to make drinking respectable! They claim to be of one mind with temperance people on the subject of debauchery; they hold drinking to excess to be against decency and public order. They propose to discourage drunkenness, but by so doing they seek to ingratiate themselves with the respectable element in society and boldly challenge it for its trade. "The plan of the liquor forces," says the Pathfinder, "is to make America a nation of moderate drinkers, like most of the nations of the old world. It is an insidious plan, and the country does not appear to have waked up yet to its deep portentousness for the future of the race."

A SUNDAY WITH THE BOYS AT THE REFORM SCHOOL AT WHITTIER.

By Rev. C. D. Crane.

The people of California have been shocked recently by reading of the atrocities committed upon prisoners at Folsom by their inhuman keepers. Readers of this paper will be glad to know that at the school at Whittier an atmosphere of kindness and goodwill prevails. Severe discipline is seldom necessary. I was interested to learn from the superintendent, Mr. Sherman Smith, that the boys who come to the school with the worst reputation often give the least trouble. I saw a letter to the superintendent from some of the boys, in which the subscribed themselves: "Your loving boys." What wonder, when the superintendent addresses them as "My dear boys," and means it when he says it? The school comes as near to being a home as an institution can.

It would be absurd to say that there are no bad boys in the school. Some of the boys whose previous environment has been immoral, bring with them their vicious habits. The necessity for a strict surveillance is recognized. In every dormitory there is a watchman who neither slumbers nor sleeps. Each boy has his own bed and no visiting is allowed. The younger boys have their own building and eat, study and sleep separately. The boys make their own garments and shoes, and under skilled supervision learn to be carpenters, blacksmiths, tailors, bakers, gardeners, printers, etc. They are well taught in English. They have their athletic teams, in which they take great pride. When games are played with outside teams, the gentlemanly conduct of the boys from the school is often in marked and happy contrast with that of the teams with which they play.

The school has no regular chaplain. The Whittier pastors conduct, in turn, an early service Sunday morning. The afternoon service, which I attended, was under the auspices of the local W. C. T. U. It was well worth while to hear that chorus of 250 boys, led by their inspiring musical director, and accompanied by their own orchestra, sing: "The Holy City." When the visitor from Maine was introduced, the most careful attention was given, and no speaker could ask for a more responsive audience. At the close of the chapel exercises there was a dress parade, after which the band gave an open-air concert. The boys were then given their liberty, and were soon playing marbles and other games. To a New Englander it seemed, at first, a little out of order for boys to be playing marbles on Sunday. But circumstances alter cases. Sunday is a long day at the school, and it is vastly better that the boys should be at play than unoccupied. As I saw them romping together I felt sure that he who said: "The Sabbath was made for man," did not look with disapproval upon the scene.

When I took the train from Whittier for Los Angeles on Monday I found one of the boys waiting for me at the station, and was fairly loaded down with carnations, pansies and roses from the school garden. This may have been, in part, due to the fact that Superintendent Smith hails from the Pine Tree State.

CHINA.

Rev. J. E. Walker.

The Youth's Companion comments on how the world stood aghast at the destruction of over 30,000 lives by volcanic eruption in St. Pierre, while only passing notice was given of an equally great destruction of life by cholera in Egypt. In Foochow the plague and the cholera were both prevalent last summer, as I wrote you at the time. The coffin shops of Foochow and suburbs drop a cash into a locked receptacle for every coffin they sell; and at the close of the summer I was told by a reliable person the cash had been counted and numbered 60,000. There was no special panic among the people, as there had been in former years when the plague was a new thing. They plodded on their way in stolid submission. They had become in a measure wonted to the situation. The loss of life from drunkenness is terrible; Mount Pelee is a small affair compared with it. But we have become wonted to it.

If England were to attempt a line of policy in China which would damage the trade of other nations with China as much as opium damages all trade with Western nations, the whole world would rise in arms against her. The great obstacle to trade with China is the poverty of the people; and the opium traffic terribly enhances this poverty. It gathers up and squanders just that surplus capital that is needful for and ought to be expended in a foreign trade that would help the people to become prosperous. But Western nations have become wonted to this destruction of life and property by opium just as they have to a like destruction by drink.

Nearly twenty years ago, at the close of a bad year here in Shaowu, preacher Yau said to me, "If you knew what was going on about you, you could not sleep at night!" I replied, "If we realized the danger to the souls of those about us, we could not sleep at night!" He seemed much impressed with this remark; and I have heard him quote it within this past year.

How grandly our whole land was stirred up over the kidnapping of Miss Stone; yet there are thousands of women kidnapped and held to lives of shame in the cities of United States, whose cases, every one of them, call for more indignation than that of Miss Stone.

How execrable the exclusion of those two Chinese students on the veriest insignificant technicality, men whom our government ought to have feted and decorated for their heroism! A slight technicality can exclude Chinese heroes, while the whole law and all its posse can't keep out Chinese harlots.

The power of the human heart to become wonted to things is terrible. But the things that we become wonted to in America are small compared to what the people in pagan lands become wonted to. Now and then some case of blackmailing arouses my indignation. A year ago a man sold a piece of land to us for $100, silver, and the yamen folks, learning of this, hunted up a slight tax delinquency of one of his relatives, had him arrested in the place of this relative, and extorted $70 of the $100 from him. But, taking Chinese officialdom as a whole, it is more than half supported by such things as this. The people, however, are wonted to it. But when men become wonted to bad things there is some baleful influence at the bottom of it; and in this case it is indifference to each other's sufferings and each other's wrongs. That profane expression, "Every man for himself, and the devil for us all" fits the case closely.

Rome in the first century furnished a climax of this getting wonted to wickedness; tolerating, and even seeking ever deeper depths of truculence and turpitude, till only rarest combinations of of cruelty and infamy could produce more than a passing ripple.

Do the redeemed in heaven exult over the punishment of such wretches? They would much rather sing over their reclamation; but there is something in the human heart which hungers to see men receive their just dues, and all things set right; and if this hunger cannot be appeased by the redemption of repentant evil-doers it will be satisfied by their ruin. Professor King, in his "Reconstruction in Theology," which I have recently read with much satisfaction, quotes the epigram that "God hates the sin, but loves the sinner;" but some one has said that an epigram is always incorrect. So here, the two words strictly interpreted, would mean that God hates sin in the abstract, but loves it in the concrete; for when we look for sin in the concrete it is the evil-doer himself who is the concrete thing. A loving God hates the misery wrought by sin; but when Mount Pelee destroyed thirty thousand lives at one fell swoop there was no sin committed, no wickedness for God to abhor; but when a man hates his brother, he himself is that source of malicious evil which God abhors; and the pre-eminently hateful thing is that malicious hater. No; God abhors the evil-doer, but yearns in pity over His creature; and it is only as we appreciate His horror of the sinner that we can appreciate the fact that while we were yet sinners He gave His Son for us. The mild pity with which orthodox churches have listened while the preacher consigned the heathen to everlasting misery is horrible; but is it any more so than the jauntiness with which men now explain away or set aside the warnings of God's Word, and leave the heathen to wallow on under such damning conditions through this life into the endless life beyond? Yet I am fain to hope that the present vacillating attitude of mind toward the fate of the unsaved is due in some degree to the breaking up of this terrible wontedness to evil and evil-doers. But oh, that this tardy waking up of human sympathy might take the right direction of a thorough devoting of self and all to Christ for the redemption of the world from its sin.

When I sing "All for Jesus" I like to insert this stanza:

In the world he died to ransom
Welcome every toil and pain;
Sowing, reaping; smiling, weeping,
All for Him is precious gain.
All for Jesus, All for Jesus!
All for Him is precious gain.

Shaowu, Fuchien, China, Jan. 9, 1903.

DR. CUTHBERT HALL ON INDIAN MISSIONS.

The Bombay Guardian published recently an interview with the Rev. Dr. Cuthbert Hall of New York, who went to India a few months ago to deliver the Haskell Lectures. We quote in part as follows:

"On the whole, are you more or less favorably impressed with the work of missions than when you left New York?"

"I came to India with a strong predisposition in favor of missions. This has been created by long historical and biographical study. My expectations have been more than realized. I have traveled from one end of India to the other, have visited missions in every presidency, representing American and British efforts;

have inspected institutions, studied methods, and observed the spirit of the workers. The result of my observations is increased respect for missionaries and admiration for their work."

"What seems to you the most encouraging aspect of the missionary enterprise?"

"Without hesitation I answer, boarding schools and famine children. The excellent result of boarding schools has impressed me. As educational institutions they deserve commendation; but as institutions for the formation of character and the development in Eastern society of a new type of manhood and womanhood they are beyond praise. I wish that, under wise and sympathetic leadership, they could be multiplied indefinitely. I wish that India might be filled with them. They contain the prophecy of a regenerated India. They may, under God, be the salvation of Indian social life. Closely related with this subject of boarding schools, I must speak of the wonderful opportunity given to missions in the army of famine children now enjoying protection and education in mission compounds. These orphans, whose parents perished in the famine, have been rescued from starvation or from a survival that was worse than death, by the Christlike work of missionaries. Twenty years hence, these tens of thousands of youths shall, by the grace of God, become a tremendous element in the transformation of India."

"Some think that Hinduism is weakening in its grip upon Indian life and thought. Have you been so impressed?"

"I cannot say that I have been greatly impressed by signs of such weakening. It is true that in student circles the study of the physical sciences and the influence of Western culture are undermining Hindu orthodoxy, and encouraging agnosticism and non-religion. But the student circle represents only a small fraction of the Hindu population. The enthusiasm for popular Hinduism shows no decline. But, while Hinduism as an organized system shows no weakening, the influence of Christianity grows from day to day. Its prestige in India steadily advances. The converts multiply in a ratio shown by no other religion. Only He to whom all hearts are open knows to what extent the outward strength of Hinduism conceals an inward and silent growth of opinion in favor of the reasonableness and value of Christian faith and life."

"What is your opinion of the relative value of Christian work among the educated and the depressed classes?"

"Considering the numerical proportion of the educated class to the uneducated, I am inclined to feel that the efficiency of Christian effort among the higher classes is relatively equal to its power over the illiterate. I am aware of the extraordinary openness to Christian influence of some of the lower divisions of the population in certain parts of the empire, e. g., the work among the sweepers. But when I consider the educative effect of Western culture, as tending to draw students away from ancestral beliefs, and when I remember the searchings of heart that are going on in some university circles where non-controversial presentations of Christ have been made, I am led to believe that India is ripe for a strong, wise, loving and continuous effort to win a response to Christ from many in high social stations."

"Do you think that the personality of missionaries touches the life of the churches at home as advantageously as it might?"

"Nothing would be further from my mind than the impertinence of complimenting missionaries. Yet I must say that my intercourse with them in their homes and upon their own fields of labor has filled me with emotions of respect and admiration.. The missionary, to be appreciated, should be seen on his own ground. The missionary on furlough is at a disadvantage. Too often he is overshadowed at home by the official dignity of boards and committees; he appears unrelated to the local interests of Western committees; he represents things of which many Westeners are densely ignorant, and toward which they exhibit a pitiful indifference. The missionary feels all this, and is ill at ease. If one would know him as he is, one should see him in the environment of his work, the administrator, the guide, the spiritual leader, the man of love and grace; his influence a commanding power, his spirit the gentleness of Christ. Would that I could bring to India the average citizen of the West, and show him the toils and triumphs of missionary life! He would return a wiser and a humbler man!"

"Do the churches in America and England seem to realize the gravity of their responsibility toward the Christless peoples? Have they a world view of human need?"

"I do not wish to be understood, in my reply to this question, as animadverting unfairly upon the church at home. My life is wrapped up with it, and my love for it is deep as life itself. Nevertheless, as from the midst of suffering, error-stricken India, I look back at the church at home, it seems to me as if her realization of her duty to the world is most imperfect and inadequate. The perennial temptation of the church at home is to be satisfied with her local prosperity and to be immersed in her local interests. Her world-view is deficient. Too few of her members consider what the stewardship of the gospel means, as the church has received that gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-view, and to be stirred with the passion for world evangelization. Their preaching contains too little of that element which trains a body of people to look beyond their own needs, and to interest themselves in the needs of non-Christian lands and races. There is advance beyond this world-view in certain sections of the church at home. I attribute the advance, very largely to the indirect influence of the Student Volunteer Movement."

"Have you found that educated Hindus and Mohammedans have been confused, or that missionaries have been caused to stumble, by the so-called "Higher Criticism of the Holy Scriptures?"

"No; I have met with no case of this kind among missionaries or among educated Indians. I have been asked many thoughtful questions concerning the progress of the critical study of Holy Scripture; and I have been gratified to note the apparently wide-spread opinion that critical study is not only a privilege but a duty, consistent with strong evangelical belief and with a deepening conviction of the divine inspiration of the Bible. I should think it inexpedient, alike at home and abroad, to discuss critical questions in the pulpit. The spiritual content of the everlasting gospel of our blessed Lord is the preacher's message. But all educated minds, Indian or European, have a right to know the history and results of Christian scholarship. Acquaintance therewith is no menace to faith. I hesitate

to speak of my own humble experience; yet I rejoice to testify that the intensity of my evangelical convictions grows continually regarding the divine inspiration and authority of Holy Scripture, the absolute Deity of the Lord Jesus Christ; the sacrificial and ever-enduring value of his atonement; the illuminating, regenerating and sanctifying work of God, the Holy Spirit; the urgent need of the world for salvation from sin and reconciliation with God through the crucified, risen, glorified and returning Savior."

BRINGING THE CHILDREN TO JESUS.—III.

Children and Church Membership.

Rev. Ben F. Sargent.

By far the most important factor in any community, is its children. This is also true of that Christian community called the church. In previous articles, we have seen the children brought to Jesus, in the arms of faith and love, and for a season gathered into a Culture Class. But this class by reason of its close and personal work comes to a natural close after ten or twelve weekly meetings.

The question now rises, shall those of this class, who have been the most attentive, and any others in the Sunday-school or Junior Society who give credible evidence of genuine love to Christ, be received into the church? It may seem strange that there is any question about it. Yet some parents hesitate, and even some ministers advise that even Christian children should "wait awhile."

But those who have studied most carefully the needs of the child's heart, and see the possibilities in childhood Christianity, when safe-guarded by the church, hesitate no longer.

If Christ set a "little child in the midst" of His disciples that they might learn of it, so now He would set the little child in the midst of the church, as in the midst of the home, tht it might fulfill its double mission of teaching and being taught. For I am sure, if it were best, there is no heart but would gladly welcome any Christian child to the fireside of the church, and say:

"What would the church be to us
If the children were no more?
We would dread the desert behind
Worse than the darkness before.

"What leaves are to the forest,—
With light and air for food,
Ere its sweet and tender juices
Have hardened into wood—

"That to the church are children;
Through them it feels the glow
Of a warmer, sunnier atmosphere,
Than reaches the trunks below."

Even the grown up part of the church is tempted to adopt Froebel's motto, "Come let us live with the children." Let us make our church seats so their feet can reach the floor. Let us arrange our order of service so that they shall be provided for. Let the requirements of church membership be all within the easy range of the child's intellect, and such as appeal to an awakened conscience and a pure heart, rather than to matured judgment. But some have wondered if this would not mean too great a change from present standards, and whether an untried child could safely be received into the church.

There are two conceptions of the church, which for convenience may be called the old and the new. The former conception regarded the church as a museum, in which perfected Christians only might find a place. It placed an intellectual creed as the first test toward membership. Unless one could pass that safely, for him entrance was denied.

The newer thought of the church is, that it is a garden, a place to grow in: that a desire to grow, and to grow like Christ, is the first and only requisite for finding a place in that garden. Perhaps this idea of the church is not so new, after all, for David said, "They that are planted in the house of the Lord, shall flourish in the courts of God."

If we compare the church to a university, it is not the museum of the university, wherein are all sorts of things which have completed their growth, but the class-rooms and library and gymnasium which are throbbing with life.

If our idea of the church is the first, evidently it has no place for children, nor growing manhood, only for the perfect character of departing saints. If it is the second, in which one is set as a garden, or folded as in the sheep-fold, or taught as in the school, there is a place for every redeemed child.

Evidently the test of membership for children is not an intellectual test, but a heart test. Just such as Christ proposed to Simon Peter when he received him back into the apostolic membership, from which he had lapsed, "Lovest thou Me?"

It is right for the church to have a confession of faith which it adopts as a manual of instruction, and it is the business of the church to teach that manual of instruction to all its members, but its perfect and ultimate understanding and acceptance can only come at the conclusion of such instruction, rather than at its beginning.

In uniting with the church it is not sufficient to ask if children assent to its covenant, rather than to its creed, knowing that if the church is faithful in its instruction they will accept its creed as time passes by.

Children are quite often moved by impulse, and some wish to unite with the church because their companions are uniting. Why not put all children on probation for one year? Their probationary work would consist in attending the Culture Class for that year, and at least a monthly meeting with the pastor for instruction and prayer. The same form of church covenant would be used, except they would be received as "probationers" or catechumens. At the end of the year, the same band having proven faithful, would be received into full membership.

This differs materially from the probationary system of the Methodist Church in limiting it to children, and in extending the time of probation. But if it were the same feature ought we not to rejoice that we belong to a church whose polity is so elastic that it can adopt any feature, as far as it is good, from a sister church?

"But wisdom is justified of her children." For some years many churches have been receiving children into membership. Has the result justified the practice?

Spurgeon said, at the close of his fruitful ministry, "I have received over two thousand children into this church, and not one of them has ever brought the blush of shame to my cheek." And he adds "I cannot say as much for twice that number of adults which I have received." Possibly not every pastor can say as much. There may be some losses. There are occasional losses from the best guarded home. But this

may be safely asserted: the best workers in our churches; those who present the best rounded Christian characters, and are best able to resist temptation of every sort; who are interested alike in efforts to spread the kingdom of God alike at home and abroad, are those who have been received into the church in childhood.

There are but two ways of recruiting the Church of God; by revival or by nurture. A half-century ago Bushnell held a controversy with the theologians of his generation, proving to them that God's method was not theirs. He said "We trust our children out of the covenant first, and insist, in spite of it, that they grow up as if their fathers and mothers were heathens. Then we go out, at least on certain occasions, to convert them back as they were actually heathens." In that essay on "The True Method of Christian Progress," he holds before them the great advantages of Christian nurture, as against the revivalism that prevailed in that day. The charge he brought against the church of that day holds too sadly true of the church of today—"that it brings up its children for future conversion and reception into the church." Christ would have every child confirmed in grace before it became confirmed in sin, and received in the arms of the church before it should be received into the arms of the world, which are extended to embrace it.

But the church of today has not to choose between revival and nurture, for to a great extent revivals have passed away. Unless now the church awakens to its present opportunity of personal work the kingdom of God will tarry. And since carefully gathered statistics from a thousand sources proclaim that 75 per cent. of all conversions are in childhood, our great opportunity is with those of whom Christ said, "He that receiveth one such little one in My name receiveth Me."

But a child in the church, as in the home, means added care, and constant watchfulness. In some cases it makes necessary new life on the part of the church. The saddest sight beneath the pitying sky is a live child on the breast of a dead mother. But the sweetest sight is the living child shielded by its mother's arms of love. Then, O ministers of God; and you fathers and mothers, teachers all, bring your children first to Jesus, then to the church, their spiritual mother, then nurture them in the admonition of the Lord.

Like the boy Jesus, who was given to God in infancy, they shall increase in wisdom, as they increase in stature, and be in favor with God and man. Thus shall grow up a Church of Christ, which shall be bright as the sun, fair as the moon, and, as against sin, terrible as an army with banners.

Berkeley, Cal.

THE CLOSING OF AN ABLE PASTORATE.

Rev. Harry E. Merrill rounded out, on March 1st, a pastorate of five years with the church at San Jacinto in Riverside county. During most of this period he also served the small membership at Lakeview, twelve miles distant. The need for taking rest in connection with medical treatment leads to this step. Mr. Merrill has labored with rare fidelity and constancy on this field as a spiritually minded minister of Jesus Christ. The "care of souls" is with him a chief responsibility. The recent death of one of their three children has led Mr. and Mrs. Merrill into deep waters, through which a triumphing faith has brought them. J. L. M.

Woman's Board of Missions for the Pacific

Southern Branch.

The Thirteenth Annual Meeting of the Southern Branch of the W. B. M. P. will be held in Ontario, on Friday, April 3d, following that of the W. H M. U. Plans are maturing for a helpful gathering. Let all secretaries of Auxiliaries be gathering up facts about the closing year and send to the Branch Secretary, Mrs. C. C. Thomas, Avalon, Catalina Island; and let all Treasurers of Auxiliaries prepare to send the offerings —full amounts—to the Branch Treasurer, Mrs. S. E. Hughes, Pasadena, whose books close March 27th.

Mrs. J. H. Williams.

FOOCHOW MISSION—ING HOK STATION.

In December, 1901, when the three new missionaries arrived from America, whom some of us had the pleasure of meeting when they passed through San Francisco, every chapel in the district vied with all the others to give them a cordial welcome. Thousands of persons called to see them, and in their walks about the villages they were repeatedly urged to go into the houses and drink tea and eat cakes. As Mr. Smith visited the chapels in different parts of the field, shortly after his arrival, the members and learners from each chapel met him one and two miles before he reached the church and escorted him in, amid the din of fire crackers and a Chinese brass band. This was the warmest welcome they could devise and shows that the hearts of the people are open. Back of all this lies the fact that China is now at the point where she is not only in need of wise Christian leadership, but in many localities the natives are most eager to secure it. There is great need of two boarding schools in the Ing Hok Station, and there is a society called the Ing Hok Evangelization Company, whose purpose is to bring the gospel to the people of Ing Hok in the very best way possible. The shares are ten dollars, and may be taken by individuals or by a group of friends, but the money must be an extra gift, that the general work of the Board may not suffer. The Treasurer of the company is Mr. Frank H. Wiggin, Beacon street, Boston, Mass., to whom all subscriptions may be sent, marked, "For the Ing Hok Evangelization Co., care of Rev. Edward H. Smith, Foochow, China." Mr. Smith says, "We covet you as fellow-workers in this great and promising field."

Medical Work.

Among those admitted to the hospital for examination were two little boys hopelessly blind. Their parents had brought them long distances to learn from the foreign physician if there was any possible chance of their seeing again. The calmness of dispair, which the Chinese manifest under such circumstances is pitiful to see. When the doctor turns away to hide his tears, the father says, "There is no help for it," and prepares to make the best of it according to his own ignorant idea of what the best may be. Any foreigner is supposed to have the power to heal diseases, so wherever any of us go we are constantly meeting people who want us to "look at their sickness." When we go out to walk, we are reminded of the crowds who gathered about our Lord, begging him to open blind eyes and make the lame walk. I believe already what another has said, that medical missionary work is such that an angel might envy the doing of it.

And where is Ing Hok? It is a district of the Foo-

chow Mission. The country stretches along the sides of a small navigable river, up into the lovely tropical mountain for one hundred miles. On either side the district stretches back on to the plateaus for from fifteen to twenty-five miles. Thus the parish of the Ing Hok missionaries is about the size of Connecticut, with a population of from 200,000 to 250,000. When the three missions at work in the north of Fukien Province—the English Church Mission, the American Methodist, and the American Board—met to divide the work among the crowded millions here, the Ing Hok district was set apart to the American Board, and to us they look for their evangelization.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 11. March 15, 1903.

The Riot at Ephesus. Acts xix:29-40.

The lesson in outline: Paul, intending to revisit Macedonia, sends Timothy and Erastus to prepare the way. While remaining at his work in Ephesus, the manufacturers of the silver shrines connected with the worship of Diana, the tutelary goddess of the Ephesians, created a disturbance in the city by charging the Christians with destroying the worship of Diana. A great crowd gathered in the theatre, and there was danger of a riot. Fortunately the town clerk obtained a hearing, and with admirable tact quieted the confused mob, and dismissed the assembly in an orderly manner.

1. Signs of encouragement.

So many discouraging events in Paul's career as a missionary are recorded, that it is a relief to note the success granted him in Ephesus. Twelve men, baptized "unto John's baptism," were instructed, and were baptized with the Holy Spirit. This was like a band of twelve new apostles ready for service. In the synagogue, though many "hardened themselves," there was encouragement enough to gather those who believed in an adjoining house and go on with the work. Hundreds were attracted to that place, and bearing the tidings as they went home, spread the gospel far and wide over all that section of Asia. To offset the superstition of charms, special miraculous power to heal and cast out evil spirits was given to Paul. Opposition by sorcerers resulted in exposure of their wickedness, and the folly of this kind of evil practice. As a consequence hundreds forsook heathenism, confessed their sins and turned to the Lord. The publicity of this reformation produced a widespread feeling, and the name of Jesus was magnified, the word of God prevailed, and the converts multiplied. But we must remember that it took over two years to produce these results, and two years of daily work. We grow discouraged in that space of time, laboring possibly once or twice a week. It takes constant and consecrated work to produce results, and God causes the fruit to mature slowly.

2. The stirring process.

It seems that the gospel has a disturbing power even when its promulgators are men of peace. First it stirred the Jews, then the false teachers, and now it takes hold of business men among the Gentiles. Ephesus was a large city, and one would suppose there was room enough for Christianity and paganism to go on their way and not interfere with each other. But that is never the way. Christianity attacks the centers and makes inroads into the heart of wickedness. That finally makes a commotion. Demetrius and his fellow-craftsmen would never have troubled the apostles had not their gospel preaching first troubled them. But so many had been touched by its power that the silver shrines offered in Diana's temple were not in such demand as formerly, and the revenue derived from their sale fell off. One sure way of troubling men is to stop the flow of the silver tide into their pocket-books. The gospel, by converting men, was stirring up these manufacturers of heathen shrines. It possesses the same power now. There is a world power and a Christian power. They are here for mastery, which means conflict. Much has been recently said about the great advance of Christian principle, and its subjugation of evil, until we almost expect the millennium was already here. Let us not be deceived. Turn the gospel into the cities where it can exert its power, and very soon it will make evil show itself, and startle an entire nation by the revelation of awful corruption carried on by organized processes. Turn it in its real essence into the soul, and it will stir up the evil hidden in the depths.

(3) The protest. (V. 23-28.)

As there was a stir about the Christian "Way" (Acts ix:2 and xi:9. Comp. John xiv:6) it was time to make one about the Ephesian "Way." Demetrius knows how to make a good protest. He appeals (1) to pecuniary interest (V. 25). The shrines were made of various materials, from pottery to silver and represented Diana sitting in a niche with her lions beside her. As it was a matter of common interest they should protest in a body. A strong incentive for almost any kind of action is an appeal to possible pecuniary loss. (2) To religious motives (V. 26). Diana of the Ephesians was not the Artemis of Greece, guardian, with her twin brother, Apollo, of purity, nor Diana of the Romans, who was a chaste virgin. This was a name given by the Greeks to an Asiatic goddess worshipped there when first they settled the country. She represented what was gross and low, and base practices were connected with her worship. The distinguishing epithet, "Of the Ephesians," shows that this local deity was known in all that section, and the image was supposed to have fallen from Jupiter (V. 35). The appeal was more than usually potent because of the local possession of this goddess. (3) To patriotism (V. 27). Not only the Ephesians, but all Asia, and those in remote countries, had contributed to the building of that beautiful temple, so the words are not too strong. Patriotic feelings would prevent any religious cult from detracting from the worship of so celebrated a goddess. These three motives are often appealed to, as they lie deep in the human heart, and there can be no objection to such appeals, provided they are in behalf of the right and of God.

(4) Self-interest. Very noticeable in this scene is the self-interest of Demetrius and his companions. While they were appealing to all these motives in the people, and creating a furor, there was no other than a personal end to serve. Could we not all join the Demetrius Union on this basis? Every real estate sharper will discourse eloquently on the great advantage that property will be to you! Legislators are approached by schemers, who point out how beneficial their "Bill" would be to the citizens! Religionists cry up their own sect, and advertize the superiority of their church, and the good it will do for every family to own a sitting there! Demetrius is not dead yet!

Indeed, he is head of the largest union ever formed on the earth. Christianity is opposed to selfishness of all kinds, so we need to be careful lest we get to making wrong representations in order to advance ourselves.

(5) A testimony. Professor Ramsay calls attention to the act of the "Chief of Asia," or the "Asiarchs" (V. 31). These were heads of the imperial, political-religious organization of the province, in the worship of 'Rome and the emperor,' and their friendly attitude is a proof both that the spirit of the imperial policy was not as yet hostile to the new teaching, and that the educated classes did not share the hostility of the superstitious vulgar" (St. Paul the Traveler). These Asiarchs, who knew most about the religions of that day, evidently placed no faith in them, and while they were not influenced sufficiently by Christianity to become disciples, they admired Paul, and refused to let this teacher of the true "Way" sacrifice himself by entering the theatre filled with a howling mob of heathen.

Added Points.

(1) Christianity produces true courage, since it is not afraid of death, does not hold self of prime import, and desires only the truth. (V. 30.)

(2) Christianity cares for man, since it teaches him not to expose himself to needless danger. (V. 30-31.)

(3) The Diana cult has vanished, Christianity still prevails as the religion from God, for man's true development.

(4) Law and order most quickly secure the rights of the accuser as well as the accused. A mob accomplishes but little for any one's benefit.

(5) Christianity rails against nothing. It teaches singleness of purpose is its power. (V. 37.)

(6) There are but two "Ways,"and the scripture holds them continually before us for choice to walk in. "This is the Way." I am the Way." The ends are diametrically opposite. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. (Ps. i:6.)

Christian Endeavor Service.

REV. HERBERT N. BEVIER

(March 15, 1903.)

What Christ Teaches About Trust—Matt. vi:19-34.

We are still in the Sermon on the Mount and the teaching now advances from the spirit and the motives of the blessed life to that life's attitude towards God. In its relation to the Heavenly Father the attitude of the Christian heart should be one of constant and cordial dependence and trust. In the passages immediately preceding, this attitude is required of the heart, in its affections. We are told that the Lord wants a whole heart —not a divided one. And the passage goes even to the length of saying that a divided heart is impossible. This throws the burden of the impossibility upon the world, and is equivalent of saying that if one in any sense trusts "mammon," he cannot live in right filial relations with God. John expresses this in his first epistle, "If any man love the world, the love of the father is not in him." Nothing is surer than that the treasures of this world rust and decay. Riches take wings. Fine clothes are beset with moth and mildew. Even the friends we love remain not with us. Only heavenly treasures endure. An aged Christian saint who had once been wealthy but had lost all, and yet who had been benevolent all his days, in talking with a friend one day about life and its disappointments, said: "I have had property and lost it. I once had a beautiful home and plenty to care for it. I thought I should have enough so as to live to an opulent old age and transmit a competence to my children. But it is all gone. I have lost my home and money and I am now too aged to accumulate more. All I have now is what I have given away." His earthly treasures had vanished, but he had lived for God and lived benevolently. His heavenly treasures were many and precious. God has so constituted his world that they only are blessed who "seek first the kingdom of God and his righteousness."

* * *

Our life cares are also to be brought under the relieving influence of this restful trust. Our attitude is to be one of dependence upon God, not only for our treasures as a whole, but for our needs as they recur day by day. We are bidden by the Master to "take no thought for your life"—that is, no harrowing thought. This does not mean that we are to take no work-a-day thought. One of the best ways to conquer worry and thus attain to the trustful attitude is to be busy at work. The mind is rested by concentrating it. The brain tissues quickly recover from overstrain when the pressure is removed to another center. On the other hand, the simple exercise of trust—the act of transferring the burden from the heart to God occasions relief. There is a natural blessedness in trust as well as a supernatural.

* * *

Care is a part of the weight of life we bear. A certain amount of it is a Christian duty. To seek release from all care is to desire to be a mere trifler in a serious world. No one wishes to lead an empty life, to be a mere waiter on Providence. The man who stands on corners or lolls about his home waiting for something to turn up, is leading a puppet life. He is a mere hanger on, a parasite. He is like the South Sea Islander, who lies and sleeps under a breadfruit tree, only showing energy enough to catch in his hand the food that a passing breeze has dislodged and caused to fall within his reach. Christ certainly did not mean this sort of freedom from care. His example is a great disclaimer of an idle, a slothful or a mere waiting life. There was no more strenuous life in all the world than his. It bewilders us even now to trace his movements through one single busy day. No, our Lord was a prince of toilers and he knew how to bear his own and others' burdens, too.

Yet he bids us take no thought about eating, drinking, or being clothed, for as our Heavenly Father feeds the fowls and clothes the flowers, so he will feed and clothe us. Does it not mean that God has made the same provision relatively for men and women as for the lilies and the sparrows? And has endowed each with faculties and powers suited to their needs? And that a rational and diligent use of those faculties will secure what is needed? Yes, in the very beginning we read, "God said, Behold I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree"; and again, "Subdue it (the earth) and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." And doubtless, the diligent carrying out of One of the best ways to lift the burden of tomorrow is God's program in this is one way to avoid anxious care. to make the best and most diligent improvement of today. Far better than in flippant and careless mood to

sing, "Let tomorrow take care of tomorrow." Than which nothing could be more remote from the Master's thought.

* * *

Yet, there is a trust in God that leaps all prudential fences and relies upon his providence when every available resource fails. When famine is in the land, and when the heavens are brass. When the clouds are so heavy that not the faintest shimmer of the silver can be seen. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the field shall yield no meat; and the flock shall be cut off from the fold and there shall be no herd in the stalls," there is a confidence that reaches even so far as this, taking no anxious thought. And it is in such hours as this that this blessed injunction is most precious. It is then that the Christian can launch out bravely upon the infinite ocean of God's care while he himself is careful for nothing. In times of distress and shipwreck, when no land is in sight, the otherwise hopeless one can can say, with Whittier:

"I know not where his islands life
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

* * *

In such hours we can cast all our care upon him for he careth for us. There is a healing and inspiriting energy in the words that close the passage, "The morrow shall take thought for the things of itself." Sufficient unto the day is the evil thereof. People make themselves and others about them very miserable often by anticipating trouble. Lincoln's rule, "Never to cross Wolf river until he got there," was a true and wise rule. Aunty Dolefuls are not very good Christians. It is probable that those who see life through cobalt lenses have to make larger drafts upon trust than others, but the rule makes no exceptions on account of temperament.

Church News.

Southern California.

Fresno.—At the recent communion service there were seventeen additions to the church membership. Since the Rev. A. W. Hare began his pastorate last May there has been a steady growth of interest in all the departments of the work. The outlook for the church is thoroughly encouraging.

San Francisco, First.—There were eighteen additions to the membership Sunday morning. The evening meetings of the State Y. M. C. A. annual convention will be held in this church next week, and on Sunday morning, March 15th, the pulpit will be occupied by President W. F. Slocum, D.D., LL.D., of Colorado College.

San Francisco, Third.—A crowded house listened to the sermon by the pastor last Sunday evening on "The Emancipation of a Soul"—Autobiography of Helen Keller. On Washington's birthday the cadet corps competed for a gold medal at Shell Mound Park, using the two hundred-yard rifle range. The cadets number fifty won.

Palermo.—The Rev. L. Wallace, pastor of the church at this place, was badly injured in a runaway accident at Oroville on the 14th of February. Mr. Wallace and his daughter were driving to Oroville, and their horse frightened at a steam drill. Both were thrown from the buggy. Mr. Wallace received a severe wound over the right temple by striking against a lumber pile. The skull was considerably indented, but was not fractured. He is improving slowly at this writing, February the 24th, but will be under the doctor's care for some time yet.

Northern California.

Ventura.—Six were admitted to the membership Sunday upon confession of their faith. In a very quiet way the church is enjoying commendable prosperity.

Pasadena, Lake Avenue.—Through the efforts of the Y. P. S. C. E. and especially of one of its members, Mr. Herbert Waterhouse, the church is sending its own missionary to China. Funds for his support will be raised by the payments on the "Preferred Missionary Stock," the owner of each share being pledged to pay 25 cents monthly. Those who take "common stock" pledge themselves to pray daily for the missionary. Mr. June Kuykendall of West Virginia, a young man of good address has been selected to represent the church in the foreign field. He goes out under the auspices of the Christian Alliance. Although some regret that the missionary should not have come from the American Board, yet all are agreed that Mr. Kuykendall is a consecrated man, who goes in faith and with a determination to succeed. He has spoken at one service and will preach again next Sunday. Two receptions have been held in his honor to give an opportunity to meet him. It is anticipated that his going will be a great blessing to the church as well as to the people to whom he takes the message of glad tidings. Seven were received into membership last Sunday.

Redlands, First.—Several memorable services have been held in this church recently. The funeral services of the late Alfred H. Smiley was one marked by the deepest, truest respect on the part of the thousand people gathered. As in the closing half-hour they formed in line, passing the casket, one could but notice how all classes of people were there—all equally touched with the sense of loss of this true and honored friend of mankind. The Sunday afternoon memorial service that followed, again crowded the house with a sympathetic people, ready to express in act and word the deep esteem in which such a character was held, who had been a blessing to this city these twelve years. Three week-day afternoon free organ recitals have been attended by five hundred people each, showing an appreciation of such an opportunity for an hour of the best music. A series of Sunday evening vesper services have proved very helpful, this 5 o'clock service taking the place of the former 7:30 evening service, and having four times as large an attendance. The nature of the service is varied, sometimes a study of a Christian musician and his music rendered in hymn and instrument, sometimes a people's service with responsive exercises and popular hymns, and sometimes, as on March 1st, a vesper communion service, when ten united with the church, seven on confession. This church has voted to send its pastor as delegate to represent them at the Pacific Coast Congress in May.

The Rev. Alfred W. Hare, pastor at Fresno, and Miss Grace Dunsmore of Oakland were married on the 24th of February. The ceremony was performed by Prof. C. S. Nash of Pacific Theological Seminary.

Notes and Personals.

The Rev. W. H. Cross of Saratoga has accepted a call from the church at Sebastopol.

The resignation of Secretary Beard of the American Missionary Association is announced to take effect in October. The Rev. Dr. J. W. Cooper of New Britain, Connecticut, has been named as his successor.

Secretary Daniels of the American Board arrived in San Francisco Wednesday evening. Mr. Daniels was accompanied by his wife, and they expect to sail for Honolulu Wednesday of next week. They are stopping at the Occidental.

The Rev. M. J. Luark is announced to speak on "Home Missionary Problems" at the meeting of the Congregational Ministers of San Francisco and vicinity next Monday. An effort will, however, be made to get Dr. Daniels of the American Board to speak. Should this effort succeed, Mr. Luark will speak on the following Monday.

The annual meeting of the Bay Association will be held at Hawards on Tuesday, March 10th. There will be a morning and an afternoon session. Rev. C. W. Hoag will read a paper at 10:30 in the morning on "The Work of the Ministry." Rev. B. F. Sargent will conduct a question box service. Reports of committees will be made and officers elected. In the afternoon the Rev. Miles B. Fisher will read a paper on "The Missionary Organization of the Church"; and Deacon John H. Hayes one on "The Support of the Ministry."

The San Francisco Association will meet on Thursday of next week with the Fourth Congregational church. There will be an afternoon and an evening session. In the afternoon the Rev. Dr. Meserve will give an address on "Personal Religion"; and the Rev. William Rader one on "Crisis in Congregationalism." After supper there will be "after-supper talks," the Rev. C. H. Stevens presiding. In the evening the Rev. Joseph Rowell will give an address on "Personal Temperance," and Rev. Samuel J. Smith, chaplain of the 19th Infantry, U. S. A., one on "God's Methods."

An event of interest to Christian people of many denominations is the publication this week, by the Baker & Taylor Co., New York, of "Leavening the Nation," by the Rev. Dr. J. B. Clark, Editorial Secretary of the Congregational Home Missionary Society. Owing to the lack of literature on the subqject, and because of his special fitness for the task, Dr. Clark was invited to tell the story of American Home Misions. In his work he had the assistance of the Secretaries of Mission Boards of other denominations, and the result is a standard, non-sectarian history of Home Mission endeavor, which, it is believed, will be of absorbing interest to multitudes of Christian people of all denominations.

Word comes from Aintab, Turkey, of a great revival in the churches, the boys' college and the girls' seminary at that place. President Fuller, who is now in California, writes us as follows: "A private note speaks of this revival as the most powerful and widespread religious awakening that has ever occurred in this mission field. Its bearing upon the future of the college and the mission cannot fail to be of very great importance. The clear and decided conversion of so many Gregorians is a specially significant feature of this work and is the natural and gratifying outcome of a most interesting religious movement which began among the young people of the Gregorian community over a year ago and which attracted very wide attention at the time. Such a movement as the present quickens our hope that the old church, the mother of so many heroic martyrs, may yet be reclaimed to the simplicity and power of its early faith and practice."

The Oregon Letter.

BY GEORGE H. HIMES.

Dr. House believes in the old-fashioned plan of a "preparatory lecture" at the last mid-week meeting prior to the communion; and it is not an empty, perfunctory form of words, either. It goes right to the core of one's life, and is a mighty stimulus to right-thinking and right-living. He places the emphasis where it belongs —upon the life; and the burden of his discourse last Thursday night was a strong and most urgent appeal to that end. Not more religiousness, but more religion, is what he contends that the world wants, or, rather, what it needs. Twenty new members were received this morning, five on confession of faith and fifteen by letter. Instead of having a prayer-meeting on the Thursday evening following the communion, the time will be given up to a social reunion for the purpose of especially welcoming the new members. Dr. House will read a short paper on "The Social Side of Church Work."

The fifth year of service by Rev. E. S. Bollinger as pastor of the First Congregational church of Oregon City began today. His topic for the morning discourse was "The Model Congregation."

Rev. Charles E. Chase has been serving the Hassalo Street church very acceptably for the past three Sabbaths.

The church at The Dalles recently refused to accept the resignation of Rev. D. V. Poling. He had been called to assume the pastorate of the Albany church, and left it with his church to say whether he should go or not, and the response came in an emphatic, "No."

The spring local Association meetings are now about due. Portland Association will hold its annual meeting with the Hassalo Street church on Tuesday, April 21st. Rev. E. L. House, D.D., will preach the Associational sermon

Not long ago I secured an autograph lettr for the Oregon Historical Society in which General U. S. Grant, writing from "Headquarters Armies of the United States, Washington, D. C., February 6, 1866," to a friend in Vancouver, Washington, said: "We have no special news at this capital except such as is derived from the action of Congress which is all spread before the public, daily, through the columns of the public press. Having just emerged from a great rebellion, of course all that is said and done (in Congress) is listened to with great interest by the entire public, loyal and disloyal. One or the other borrow comport as they consider the measures proposed are calculated to unite more firmly or estrange those who have supported the government and our armies during the rebellion. I am glad to say that our representatives from the far-off Pacific Coast, so far as I have observed their course, have done nothing to give comfort to aiders in rebellin. Particularly is this the case with Nesmith of Oregon, with whom I have more personal acquaintance than the others, and have, therefore, watched closer. He has been the particular friend of the army, both regular and volunteer, and has, if I am not mistaken, sustained every

measure intended to overthrow rebellion and sustain the union of all the States. Oregonians may congratulate themselves on having in the National Councils such a representative."

James Willis Nesmith was born in Maine, and began drifting westward at an early date. In 1843 he came to Oregon, and was a leading spirit in civil and military life up to 1861, when he was elected to the United States Senate as a Union man, although he had always been a pronounced Democrat. In this connection it is interesting to state that his daughter, Mrs. Jennie Nesmith Aukeny is the wife of Hon. Levi Aukeny, Senator-elect from the State of Washington; also that the wife of Hon. Charles W. Fulton, Senator-elect from Oregon, is a daughter of a pioneer of 1843—John Hobson—who, in a personal letter to the writer many years ago, stated that he and his brother were directly influenced by Dr. Marcus Whitman to come to Oregon.

When all the region west of the Rockies has been visited by storms of unusual severity recently, and in fact more or less for several months past, we of this part of Oregon have had most delightful weather. So far there has been no snow here, and the coldest morning the thermometer registered five degrees below freezing point. The amount of rain for January and February was very light, and if such a condition should continue through March it would excite great apprehension.

The work of preparation on the Lewis and Clark Exposition grounds began last Monday, and everything connected with this celebration will be pushed forward most vigorously until the end.

Portland, March 1, 1903.

The Washington Letter.

By I. Learned.

Congregational Church extension received new impetus on the evening of Monday, February 23d, at the annual meeting of the Seattle society having such advance in our city denominational growth in mind.

It was the first anniversary of this body, and met at 6 o'clock of that evening at the Edgewater Church for a simple banquet, not finding its simplicity in the delightful collation, which was spread by the ladies of that church, for the viands were both gratifying and abundant, but in the delightful purpose of the seventy or more representatives of our thirteen churches, as indicated by their expressions of pleasure at being able to be present on this occasion.

Not finding the banquet in the loaded tables, for it seemed to be manifested in the countenances of all that here was something that marked a step forward in the coming of that Kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

But few of those present had not during the year heard of one or more of the movemnts of this society and its grand superintendent, Rev. J. F. Nichols.

The "Dean Street," now to be called the "Bethany Mission," had, to be sure, begun its enterprise, but awaited the action and encouragement of this society to put it on its feet and give it a building.

"Oaklake," a mile or two north of the city limits, had had its intermittent Sunday School because of the repeated and persevering efforts of that pioneer in Christian work, Mrs. Mary R. Denny.

"York," near the southern limits, had with each of these, to be sure, been fostered by the superintendent and missionaries of the C. S. S. and P. S., but had never realized just where they belonged until they had come to know through this new and local society that they were each a part of, and a distinctive part, of the Congregational forces for true godliness in this city, where so much of evil exists.

Others of the company had seen or heard much or little of the tented church on Queen Anne Hill and were told of its beginnings and its growth and its prospective permanency. Now, for the most time, most of us learned of the Beacon Hill Mission, the building for which had its foundation stones placed on that very day and was expected to shelter a Sunday-school of fifty or more on the follwing Sabbath. These and some other matters developed in the reports given created intense interest and enthusiasm. This work has required money and its certain continuance will require yet more. This will come, however, and this forward step may be a longer one before the next anniversary arrives. Hon. W. H. Lewis was re-elected President; A P Burwell, Esq., Vice-President; Hon. A. J. Goddard, Secretary; who, with Rev. W. H. G. Temple, D.D., Edwd. L. Smith, P. K. Pirrett, Esq., and A. W. Spalding, Directors.

On a later evening the "Union Congregational church of Queen Anne Hill," Seattle, with its forty-nine members, was formerly recognized by Council. Rev. Edw. L. Smith was Moderator and Rev. E. D. Weage of Columbia was Scribe. Addresses were made by Dr. Temple of Plymouth church, Rev. Lambert L. Woods of Taylor, and Superintendent Scudder. For a building for this church plans are already prepared. Five or six thousand dollars will probably be expended for the lot and edifice.

Rev. John H. W. Lockwood has resigned at Edmonds, and Rev. Geo. Baker at Christopher.

Rev. F. V. Jones has spent a very pleasant month at Whatcom and may go to Ritzville for a few weeks.

Rev. D. H. Reid is at Pomeroy arranging for the starting-off of that new enterprise. Good congregations have greeted him on the two or three Sabbaths since his arrival, and the outlook bids fair for large success.

At Deer Park, Rev. F. McConaughby has moved into the new parsonage. Rev. H. W. Cooke of Hillyard has been assiting in a series of meetings.

The coming of Rev. F. A. Bowne at Springdale has been followed by special meetings of great interest. Rev. D. G. Curry of Chewelah has been assisting. Some conversions already recognized.

Seattle, February 28th.

"Anarchy Prohibited."

The "New Voice" grows a little sarcastic in reference to the act of Congress to protect society from anarchists. It wonders how anarchy can be prohibited and the saloon the sweltering nest of anarchy can find such stout advocates for its maintenance. By substituting anarchists for saloons it makes political atmosphere look rather mirky. Ostensibly the editor thinks a law against anarchy will impinge on "personal rights," it will tend "to make sneaks" of the anarchistically inclined. He thinks at least that the matter of anarchy could be left with the local authorities, governed by local option, and finally it would be best he thinks, or alleges, to regulate anarchy by a license fee and appropriate it to the education of the youth. The astute ironical editor thinks that if thirteen hundred millions of gallons of liquor pumped into the veins of the body politic will not cause some social eruptions of the anarchists type the effect will hardly follow cause.

Spiritual Life.

The Man and His Business

No man has ever seen his business. Business is an abstract enterprise. His business does not consist of mere merchandise, but in the use of it by other people. A man's head can never rise above the general level of the crowd except by something he has never seen or never touched. That was the vision of America and of the men who made America and idealistic public service. We call a man noble only when he has spent his power not upon himself; when he has used his surplus energy for other men. A man may be great and self-centered, but never noble and self-centered. This unselfish service of the whole is the conception which settled this country. The noblest man among us is noble only in the thoughtful moods of life. The real reason why we sympathize with the men tied to manual toil is that we know they have no margin of time to spend with their own thoughts or to let their minds have leisure.—Woodrow Wilson.

Do you Study Your Bible?

Do you?—Do you know the Scripture better than you did a year ago? You ought to. Have you more places in the Bible to which you could go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be.

Suppose some one had intrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose that when I felt like it I went and read a sentence, and then after a week, half a dozen sentences; I should have only the mere fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!—Wayland Hoyt, D. D.

"For My Father."

A beautiful story is told of the casting of a great bell in Peking. It is the bell on which midnight is sounded, and it was cast a century and a half ago. Two attempts at casting were made, and ended in failure; whereat the Emperor sent for Kuan-Yin, the official in charge of the task, and told him he would be killed if he failed. Ko-ai, the beautiful daughter of the imperiled man, heard of his danger, and consulted an astrologer, who told her that unless a virgin's blood were mingled with the metal, the third casting also would fail. She obtained permission to be present when the attempt was made; and just as the white-hot metal was rushing from the furnace into the great mold, the devoted girl sprang forward with the cry, "For my Father!" leaped into the fiery stream, added her life-blood to its composition, and won her father's success and safety.

This is a legend, but we know a still more lovely and heroic truth. The great bell of humanity was out of tune. It swung gloomily and sadly, and its music was all harsh, grating, discordant. Then our Savior threw himself from the heights of heaven, with the cry, "For my Father! For my Father!" His life-blood entered into the world's alloy, and ever since the vast bell has been growing sweeter and more attuned to the heavenly music.

That splendid process of self-sacrifice must go on till no note of harshness, no discord of sin or selfishness remains. This process we call missions. As Christ was sent into the world, even so he sends us into the world. Let us lay aside the fears which so easily beset us. Let us cry, "For my Father!" Let us plunge into the midst of the world's woes, giving our ransomed lives for the helping of others.—"Christian Leader."

Fellowship With Christ.

Christ had happiness in social relationship. He counted a good deal on that. When he drew the group of twelve disciples about him, it was not merely as a theological class that he might teach; it was as twelve personal, intimate friends; and he cared for their friendship. Out of this twelve he selected three and cared for them more; and out of this three he selected one whom he cared for most of all. He rejoiced in the joy of friendship. When he was about to die he gathered the disciples about him and he told them that this was what he had desired to do—that in this social gathering he had found pleasure and happiness. Yes, Christ knew something of pleasure, and he knew more of happiness, but most of all he knew of blessedness. The deeper joys were his; the joy that walks in the invisible, the joy of companionship with God, the joy of doing righteously, the joy of suffering for righteousness' sake, the joy of self-sacrifice, the joy of pain, the joy of tears—these were his, and these were more to him than others, more than happiness, more than pleasure.—Lyman Abbott.

"Love Is the Fulfilling of the Law."

Men may die without any opinions, and yet be carried into Abraham's bosom; but if we be without love, what will knowledge avail? I will not quarrel with you about opinions. Only see that your heart be right with God. I am sick of opinions. Give me good and substantial religion, a humble, gentle love of God and man.—John Wesley.

Life.

O life! how glad thou art with radiant promise glowing;
With sun and sky and fleeting clouds and shining of the stars;
With singing bird and bursting bloom, and rippling streamlets flowing;
While yet no shadow dims the shine, no storm the beauty mars.
O life! how glad thou art while yet no tempest jars.

O life! how sweet thou art, with love thy steps attending;
With clasping hand and welcoming kiss to greet each shining day;
With father, mother, brother, friend, kind words, sweet voices blending;
With lover's eyes that smile and light with rapture in their ray.
O life! how sweet thou art at opening of the way.

O life! how sad thou art when sorrow comes, and parting;
When flowers fade and storms arise across the darkening sky;
When paths grow rough that were so smooth to tender feet at starting;
When joys that shone with promise fair, so swiftly hasten by.
O life! how sad thou art when hope's fair visions fly.

O life; how grand thou art when wrought to thy fulfilling,
The purpose of thy lessons learned, thy bitterness all past;
When Love divine its pledge redeems, the storm and tempest stilling;
When, silent as the heavenly dove, peace comes and joy at last.
O life! how grand thou art when wrought with purpose vast.

O life! how bright thou art when lived for life immortal;
When, climbing up the sunset slopes, a radiant vision breaks,
And gates of pearl and amethyst show close is heaven's portal;
When from earth's night the raptured soul to life eternal wakes.
O life! how bright thou art when near are heaven's gates.

—Mrs. Caroline B. Oliver.

"The universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey. Everybody is in this world to govern and everybody to obey. There are no benefactors and no beneficiaries in distinct classes. Every man is at once both benefactor and beneficiary. Every good deed you do you ought to thank your fellowman for giving you an opportunity to do; and they ought to be thankful to you for doing it."—Phillips Brooks.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Our Boys and Girls.

Old Earth's House-cleaning.

Spring is coming, birds are singing,
All the bells of joy are ringing;
Brooks long bound by ice and snow,
Now murmur softly as they flow
While the mild breeze with gentle voice,
Whispers to us, "Rejoice, rejoice!"

Old Earth, with aid of wind and sun,
Her spring housecleaning has begun.
Her carpet soiled and brown with wear,
She must remove for one more fair;
The trees too bare to serve as screen,
She'll gayly drape in silvery green.

The wind she uses for her broom,
And sweeps the dust from every room.
Her windows, which are skies so blue,
She washes with a shower or two,
Then spreads her carpet new and bright,
And tacks it down with blossoms white.

The fleecy clouds are curtains fair,
She hangs them high up in the air,
And spreads them out with dainty grace
Before the great sun's dazzling face,
Lest he should shine with too strong light
And fade her carpet new and bright.

How like a fairyland it seems,
More beautiful than rosy dreams.
All nature laughs with joyous mirth
At the housecleaning of Old Earth,
And birds in tinted plumage clad
Sing songs of praises loud and glad.

The soft air wafts us perfumes sweet;
The daisies spring up 'neath our feet,
The modest violet lifts her face
From out the grass with winning grace.
We'll join with these in hymns of praise
And welcome springtime with our lays.

Bible Study for Boys and Girls.

S. Tudy, Esq.

Mr. S. Tudy is such a bright old fellow and learns things so easily that you will want to know how he does it. Especially, how he gets around in that Bible city so easily. Well, I have heard some of his secrets and will tell you.

Becoming acquainted with a town or an animal or a book means, first, just one thing, looking at it. Such a simple thing, and while a boy or girl can do that, the wisest men do not despise its power. A great professor once kept a young man looking at a fish for two days; at the end of that time the young man knew something about the fish. The word "to look" and the word "to admire" are pretty much alike; to admire once meant to look at and even now it means that too, for we look at what we admire, don't we? It is quite true, we do not really learn until we are interested enough to admire. We first look, then admire, then learn. Mr. S. Tudy says that learning of Christ, the Great One of the Bible City means looking at him. Paul learned by looking unto Jesus. And while he beheld, as in a mirror, the glory of the Lord, he was gradually changed into the same likeness. This simple idea of looking will make us acquainted with the Bible. But we must look with the eyes of the mind as well as with our bodily eyes.

How much we have overlooked in the wonderful Bible. There is the old part, and there is the new part—a new city built on the foundation of the old and more glorious. Who built them? How old they both are. Did you ever notice the divisions of the city; Genesis, Exodus, etc.,—quite a few, but all different and interesting; something in each, too, for boys and girls to explore.

One of Mr. S. Tudy's plans was not to try to learn this whole city at one time, but to do a little every day, and he was surprised how much he had learned by the end of each month. Then there is another little point; Mr. S. Tudy used to compare everything. That means to see, of course, whether things are alike or not. Boys and girls can do that. Suppose you compare the Bible boys, like Samuel, Joseph and Jesus. Did they live in the same kind of homes, do the same things, or were they different?

Compare with your quick eyes and minds the Bible people and places. Look and compare, two little secrets of that quaint old man, S. Tudy, Esq.

Not a Baptist.

The following is vouched for as an original story:

Little Blanche Smoke is the granddaughter of an Episcopal clergyman, a demure little miss of three years. A few weeks ago she was being catechized in Sunday-school and this question was addressed to her by the teacher:

"How did you enter the church?"

Blanche promptly answered, "I comed in on my feet through the door."

"But that is not the answer," remonstrated the teacher.

"But I did. I'll show you," declared Blanche, and like a flash was out of her seat and the door; then in she came, her little skirts fairly snapping in her triumphant demonstration of correctness. She took her seat again, saying, "This is the way I comed into the church."

The amused teacher once more tried to enlighten her. But you must answer, "I entered the church through baptism." He was thoroughly crushed thereupon by the indignant reply:

"No, sir; I'se not a Baptist; I'se a 'Piscopalian!"

When Grandma Shuts Her Eyes.

Within the chimney corner snug
Dear grandma gently rocks,
And knits her daughter's baby boy
A tiny pair of socks,
But sometimes grandma shuts her eyes
And sings the softest lullabies.
Across her face the happy smiles
All play at hide and seek,
And kiss the faint and faded rose
That lingers on her cheek,
While thoughts too sweet for words arise
When dear old grandma shuts her eyes.
Yet, sometimes, pictures in her face
Have just a shade of pain,
As golden April sunshine when
It mingles with the rain,
And then, perchance she softly sighs,
Does grandma, when she shuts her eyes.
She's growing younger every day,
She's quite a child again,
And those she knew in girlhood years
She speaks of now and then,
And sweet old love songs feebly tries,
Does grandma, when she shuts her eyes.
I used to wonder why her eyes
She closed but not in sleep,
The while the smiles would all about
Her wrinkled visage creep,
But I have guessed the truth at last
She shuts her eyes to view the past.

—Nixon Waterman.

In the Supreme Court of California, it is not uncommon to see a learned justice's shoes on the desk while court is in session. It is one of the trite anecdotes of the California bar that Justice McFarland, sitting with his feet on a level with his head one day, fell over backward; whereupon Chief Justice Beatty remarked aloud that his learned brother had certainly reversed himself in a most astounding manner.—Argonaut.

Sunday school teacher to the bright boy of the class: "Johnnie, how did Elijah die?" Johnnie: "He didn't die. He was translated from the original Hebrew."—

Mother's Girl.

There exists often a very beautiful companionship between the mother and her daughter. The intimacy is frank, free and sympathetic. But some day the mother feels as if something had chilled this intimacy. The child is silent and sad, and seems to shun her mother instead of seeking her.

This change very often occurs when the young girl is crossing the border line of womanhood. She is morbid, nervous, fearful, as she enters upon this new experience.

The use of Dr. Pierce's Favorite Prescription at such a time will do more than restore the normal balance of mind and body. It will establish the womanly function upon a basis of sound health, as well as improve the appetite, nourish the nerves, and promote the general physical health.

"Two years ago my daughter's health began to fail," writes Mrs. Dan Hall, of Brodhead, Green Co., Wis. "Everything that could be thought of was done to help her but it was of no use. When she began to complain she was quite stout; weighed 170—the picture of good health, until about the age of fourteen; then in six months she was so run down her weight was but 120. I felt I could not give her up as she was the only child I had, and I must say, Doctor, that only for your 'Favorite Prescription' my daughter would have been in her grave today. When she had taken one-half bottle the natural function was established and we bought another one, making only two bottles in all, and she completely recovered. Since then she is as well as can be."

The Common Sense Medical Adviser, 1008 pages, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

The Door.

"I am the door," said the Master, and we reverently quote His words and believe that He is indeed for us the entrance into peace and safety. He admits us to love and faith and comfort, to all our great inheritance.

But a door not only admits; it excludes. He is the door—the way to peace, joy, or eternal life. He is the door—the bar to selfishness, malice, harsh judgment, resentment, jealousy, all the wrongs that make our lives petty and ignoble.

If we should learn the sweetness and security of the shelter that opens to us, we must learn also to let it shut away from us the things which belong outside, even though they may be those on which we are slow to lose our hold. Christ is the door for all who will enter in, but not for all we vainly try to carry in with us, and that is why we so often complain that we do not find the rest and blessedness we seek. The door that opens to admit us to the Christ-life must of necessity shut out from us all that is unworthy of that life.

Their Leader's Eye.

It is told in Scottish history that a Highland chief of the noble house of Macgregor fell, wounded by two balls, at the battle of Prestonpans. Seeing their chief fall the clan wavered, and thus gave the enemy an advantage. The old chieftain, seeing the effects of his disaster, raised himself on his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children; I am looking to see you do your duty." These words revived the sinking courage of these brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to stem and turn the tide of battle.

It Must Be Done.

During the recent war a regiment received orders to plant some guns on the top of a steep hill. The soldiers dragged them to the base of the hill, but were unable to get them further. An officer, learning the state of affairs, cried: "Men, it must be done! I have the orders in my pocket." So the church has orders to disciple the world.

When we read the last command of our risen Lord, "Go ye into all the world and preach the gospel," and remember that it was given nearly nineteen centuries ago, we realize the unfaithfulness of the church, and that if we were true soldiers of the cross we must not look at difficulties and discouragements, but obey promptly at any cost, and risk the marching orders of the Captain of our salvation.

Men Who Persevered.

Disraeli might well have given up after his first speech in the House of Commons; many men would never have opened their lips there again. There is sublimity in his words, "The day will come when you will be glad to hear me," when we read them by the light of events. Galileo, compelled to appear to recant, did not give up: "Still it moves.' The great preacher, Robert Hall, broke down in his first attempt, but he did not give up. Tennyson might have given up had he been disheartened by the sharp reviews of his earliest volume. George Stephenson might also have given up, when his railway and his locomotive were laughed out of the Parliament committee. Thackeray might have given up when the publishers refused to have anything to do with "Vanity Fair."—Our Young Folks.

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How Can We Prove It?

We ask ourselves just this one thing: "If I am consecrated to God from this day forward for time and eternity, and my profession is real, how can I prove it best by every action of my life, by every thought and by every thought that proceeds from me?" That is all that we need to inquire. It is not how near we may sail to the world in its pleasures and custom, and give the fag ends to God from a sense of duty and necessity, but how can we delight our souls in Him and His service. There are many Christians who seem to live upon earth, and now and then pay duty calls in heaven; but the true privilege of the Christian is to live in heaven, and pay certain duty calls on earth when God imposes the necessity.—H. W. Webb-Peploe.

Hidden Riches.

A man once opened a small farm. did his best to till it and rear a family, but after working hard all his life he died a poor man. The farm was inherited by his eldest son. The son discovered a gold mine and became immensely rich. The property he had was the same that his father had; but the father didn't know what was in the land, while the son found it out. That is the difference between Christians. Through the atonement of Jesus Christ God hath made us heir to all things, but only the Holy Ghost reveals our riches.—A. J. Gordon.

Peace.

Peace is the general glow of health resulting from the interrelated life of many members, each of whom occupies his appointed place in the spiritual order, and is possessed by the spirit of equity and truth. Peace is the spirit of communion, the genius of co-operation, the cohesion of many members into one pure and indissoluble whole.

The sort of goodness that neglects obligations near at home and devotes itself exclusively to those afar off, lacks something of being all it ought to be.

Stick to your aim. The mongrel's hold will slip, but only crowbars loose the bulldog's grip.

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